# THE VALLEY of ACHOR:

OR,

# A Caveat to England

In XXXVII

# QUERYS.

Tendered to the Serious Consideration of all those that have been engaged in the

## GOOD OLD CAUSE of the NATION.

As it was stated by the Lords and Commons in *PARLIAMENT* 1642.

*Yee Judge not for Men, but the Lord.*

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BIBLIOTHECA BODLEIANA

# THE VALLEY of ACHOR,

## Or, A CAVEAT to *ENGLAND* in Thirty seven QUERIES, &c.

1. WHether the Government of *England*, be an absolute unlimitted Monarchy? If not, whether the Title of *Supream*, be not rather Nominal then Real?

2. Whether if the Government be divided betwixt King and Parliament, if the King by Arms violates his part, the Parliament be not bound by all bonds, Sacred and Civil, to maintain their right by War?

3. Whether if the succeis be given to the people, they may not depose the King? And whether there are not heaps of Presidents for so doing in Mr. *Prinns* Book, intituled, the *SOVEREIGN POWER* of *Parliaments*, &c.

4. Whether if there be any Act or thing, that may forfeit the Kings Right to Government, the Parliament upon whom he makes War, are not the proper Judges in that Case?

5. Whether the late Parliament by their *Vote* past, in the first year of the said War, *viz. That whensoever the King makes war upon his Parliament, It is a breach of his Oath, and contrary to the Truſt reposed in him by his people, And tending to a dissolution of the Government*, hath not given a clear judgement in the Case?

6. Whether the *Votes* of *Non-Addresses*, made by Lords and Commons in the year 47, at the end of the War, as the other at the beginning, wherein they declared, *they would proceed to settle the Nation without him, &c.* did not inevitably tend, wholly to depose him?

7. Whether if the Parliaments *Cauſe* was lawful in their late Wars, if the King had been killed in the field, the person that did it should have been tryed for Murder, when by their very Act of raysing Arms, they declared him guilty of the Blood-shed? and whether the Tryal of such a person in that case, had not brought the guilt upon themselves?

8. Whether the whole *Kirk* of *Scotland*, in their letter sent to the King at *Oxford*, as in *Mays History*, hath not judged the late King guilty of the Blood of thousands of his best Subjects, besides the guilt taken upon himself at the Isle of *Wight*? And if so, whether the Lawes of God, or Man gives any Pardon or dispensation to Kings, more then to others? *If not*, Whether his Judges are not sufficiently justifyed?

9. Whether besides the guilt of Blood contracted upon himself in the

Wars of *England* and *Scotland*, he was not also guilty of the Blood of *Ireland*? for these Reasons, *viz.*

1. In that the Commission by which they acted, being under the Broad-Seal sent from *Scotland*, was afterwards read in *Guild-hall*.
2. He could not be brought to proclaim them Rebels in near three Months time, though urged by Parliament.
3. He would not suffer above forty Proclamations to be printed, and most of those suppressed.
4. Had sent over Officers out of *England* to head the Rebels.
5. After he had obliged himself by Act of Parliament to make no peace with them, without the two Houses; yet he sends over the Earl of *Glamorgan* to indulge them; by remitting several Penall Lawes, and this without the knowledge of *Ormond* then Lord Lieutenant.
6. After this he made a Cessation, which tended to ruin the *Protestants*.
7. He hath been often heard to say, as many yet living can prove, *That he looked upon the Irish and Papists, as his best Subjects*; and this after they had killed and murthered above two hundred thousand *Protestants*.
8. When *Inchequin* came to *Oxford* to acquaint his late Majesty with the good service he had done for him against the Rebels, *Muskerrie* one of the first in rebellion, being then with the King, opposed him; affirming the contrary, who notwithstanding his Rebellion, the King made Lord President of *Munster*. *Inchequin* thereupon coming to the Parliament was by them made *President* of the same place for the Parliament.
9. All the Protestants, when they came out of *Ireland* into *England*, refused to joyn with the Kings Army against the Parliament, because the Rebels were for the King, against the Parliament and pleaded his Commission.
10. He not only entertained many Rebells into his Army when they came, but sent for them over to that purpose, witness *Naseby*, *Chester*, and *Nantwich*.
11. In that he employed the most notorious and chiefest Papists in *England* in higest Commands in his Army, and justified the *Irish* in their invading of *Scotland* by his Commission.

*Quere*, Whether upon the forementioned grounds it appears not, that the late King was as guilty of the blood of *Ireland*, he countenancing the Actors, as *Ahab* was of the blood of *Naboth*, in a Case much parrallel.

11. Whether by any Lawes either of God or Man, If a Supream Authority erects a Judicature, upon extraordinary cases, it was ever heard or known, that such a Court was questioned for what they did, till this unparrallel'd Act, which therefore will prove monstrous and abhorred to all Posterity?

12. Whether if the Indictment against the pretended offenders be brought in for Murder, they can be so adjudged; seeing they acted as Judges by Commission? If for Treason, whether the whole Parliament that raised Armyes are not more guilty; especially they who were owned for a Parliament by the secluded Members?

13. Whether the Parliament of the three Nations in 1656, That by an Act which they made cut off the entaile of Government from the whole Race, did not thereby justifie that Act done to the Father? And whether the three Nations by that election, did not justifie them?

14. Whether by the late Act of this King, Lords, and Commons for confirming all judicial proceedings in all Courts, under any former Authority; That Act in proceeding against the late King, be not justified if not excepted?

15. Whether seeing this Parliament is not legally constituted, any Judges can therefore proceed to try the pretended Malefactors? and whether if the Cause of the old Parliament (or rather the Cause of God) should ever be revived, they deserve not to be tryed themselves for so doing?

16. Whether seeing the Covenant was made to God Almighty, All persons by the Covenant were not bound to bring Delinquents to punishment? And whether the long Parliament, by the forementioned Votes, did not declare the late King to be a Delinquent; Let God and the world Judge?

17. Whether if Popery should be set up by King and Parliament, the Covenant doth not bind all men to oppose them? And whether seeing Prelacy was as much Covenanted against, it doth not do the like against that?

18. Whether it be not horrible partiality to throw honest *Protestants* in prison for not taking the Oath of Supremacy, as many are at this day in the Nation, and yet in the mean time to suffer the *Popish* Lords formerly cast out, to sit in the House without taking of it; and whether the work of Reformation be like to be promoted by them?

19. Whether Bishop *Wren*, *Bramhall*, and *Cussens*, be not like to prove good Governours of the Protestant Flocks of Christ; when it appears by their Books in print, they labour for a conjunction with *Popery*?

20. Whether the Covenant taken by this King in *Scotland*, when he swore by the *eternal God to root up Prelacy, and to continue stedfast against it to his lives end*; be not at present well kept? Or whether if he intends to keep it, he deals not with the like prudence that *Jehu* did by the Worshippers of *Baal*?

21. Whether this King hath not too much owned the Rebellion of *Ireland*, contracting the guilt of that Blood also upon himself, notwithstanding his Declaration in *Scotland* against it? As may appear:

1. In granting his Commission to make peace with them, without consent of Parliament.
2. In pardoning all Treasons, Rebellions, and Murders committed.
3. Restoring all Rebels their Estates contrary to an Act of Parliament.
4. Giving them the publick exercise of their Religion.
5. Restoring them their Forts and Towns.
6. And to all places of Trust in Courts, and Parliaments, by which means no Murders could be Tryed, but themselves would have been Judges.
7. By putting *Ormond* and *Tuchequin* at the head of the Rebells, to destroy those *Protestants* that were left in *Dublin* and *London-derry*.
8. By indeavouring himself to go into *Ireland*, to head them against the *Protestants* in *England*, he having Landed his Goods there before him.
9. By the Respect and Countenance now given at Court to the Lords *Muskerrie*, *Dillon*, *Castlehaven*, *Taffe*, *Fitz Williams*, who were all chief Commanders in *Ireland*, at the beginning of the Rebellion.
10. By his late Speech in the House of Lords, in which he seems to be more tender of his Word, and Honour to them; then of his Oath and Covenant to the *Protestants*, *Scots* or *English*.

22. Whether any thing that tends to encourage the *Papists*, doth not tend to ruin the *Protestants*? And whether if these things be not suddenly disowned, and discountenanced, it will not cause a second slaughter of the *Protestants* in that Kingdom? And whether if not repented off, it will not hasten down vengeance upon himself, his Family, and the Nations?

23. Whether his Majesties now keeping in with the *Irish*, intends not thereby to awe the *Scots*, and *English*, as his Father did by the Army raised by *Strafford*, and those sent over to *Montross* in *Scotland*, which was like to ruine that Kingdom?

24. Whether the *Irish* Rebellion was suppresst, till *Cromwell* went over? And therefore; whether the King, Parliament, and Kingdom, are not bound in Conscience to justifie that War, and the disposition of those Lands given unto Adventurers, and Souldiers?

25. Whether Gen. *Monck* ought not in Conscience (according to solemn *Vows* and *Declarations* made before *God*, *Angels* and *Men*) to look upon himself as a Guardian of our Liberties and Religion, as the Case now stands? And whether if he doth not: as untimely an end is not likely to come to the *George* of this, as to the † *George* of the last *Charles*? Expresst thus,

† Duke of *Buckingham*.

*Let* Charles *and* George *do what they can,*
*Yet* George *will dye like Dotter* Lamb.

26. Whether

26. Whether the Cavileers at Court do not already hate him, and suspect his fidelity to their Cause, when they Commonly affirme *he hath betrayed his Friends*? And whether they have not just cause for their suspition, when they remember his service and War in *Scotland*?

27. Whether if the Quæriſt be ſtill looked upon as Factious for keeping up diſtinctions of Parties; It be not time to do it in words, when others do it in actions? Witneſs *the Rebels Plea*: which makes the late long Parliament, and all that ever ſerved them, to be *Rebels* and *Traytors*? And whether as the Caſe ſtands, it be not impoſſible to prevent diſtinctions, when the very Garb, the *Feather*, the *Pantaloon*, the *Surplice*, *Surſingle*, *Wheud*, and *Tippet*; yea their Curſing, Swearing, Drinking, Whoreing, Damming, God Periſh them, Sabbath breaking, *&c.* doth it ſo openly to the world? Whether theſe things be not the Actions of the ſober Party, and all that oppoſe them *Phanatiques*?

28. Whether *Duke Monk* may not prove as boaſting a *King maker* as *Nevil*, Earle of *Warwick*, who created and deſtroyed at his pleaſure upon the leaſt diſcontent? And whether that ſtory be not worth peruſall at Court, as ſuitable to theſe times?

29. Whether Colonel *Whetham* late Governour of *Portſmouth*, and many others who declared for *Monk* in his ſtraights, when he treated and concluded with the *English* Army, are not now well rewarded, to be turned out contrary to his Majeſtyes Declaration? And whether it hath not been his practiſe to exalt his own ſervice, by ſlighting, and debaſeing of others, without whoſe aſſiſtance, his Majeſtyes comming in, had never been effected?

30. Whether after ſo bloody a War as hath been between the King and Parliament in theſe Kingdoms, any perſon can in Reaſon and Conſcience be permitted to claime their former Commands and Governments by Pattents, eſpecially ſuch have been either Neuters, or Enemyes? Whether this be not to put the ſword into their hands againſt that they have fought with againſt the Parliament? and therefore, whether the Pattents of ſuch are not as well forfeited as their Eſtates?

31. Whether *Monk* putting ſeven hundred men to the Sword (Souldiers and poor Inhabitants) at his taking of *Dundee* in *Scotland*, together with his cruel Burning, Deſtroying, and Plundring the Houſes, Corne, Cattell, *&c.* Of the greateſt part of the Highlands in *Scotland*, in his March after *Middleton*, in the year 1654, and cauſing to death divers of the people of *Scotland*, by *Court Martials*, who had nothing but his Warrant under hand and Seal, to Authoriſe them to ſuch actions, which were ſo much contrary to the Law of that Nation, and at ſuch a time when they were pro-

ed they should be Governed by their own Lawes, may not be accompted more horrid Murther and Tyranny, then any that hath been committed since the beginning of the late War?

32. Whether *Monk*, imploying the *Laird* of *Lawers*, and others to Assassinate General *Middleton*, after he was beaten out of the field, and lay under the Protection of a Highland Gentleman, with a promise of great reward, if they could effect it; be not an Act more Barbarous and Ignoble, then any that was done in the Parliament's Service?

33. Whether seeing the Parliament is so Generous to restore the Lands of *Ormond*, and many others, thereby dispossessing many Adventurers and Souldiers in *Ireland*; they ought not to be as just in taking care, either by an Act, or particular Instructions to the *Lord Deputy* and *Councell*, that all such persons so prejudiced shall be forthwith satisfied in as good Lands elsewhere, assigning out the *County*, or *Barony* undisposed of, for that purpose in each Province?

34. Whether it be consistent with the honour of the *House* of *Commons*, after so full a debate of the Act of *Indemnity*, to suffer the late Proclamation (upon which many persons came in and yielded themselves) to be violated by the House of Peers; of which a great part are meer Papists, who would rejoyce to cut the Throats of all the Protestants in *England*, &c. And whether it be not their usuall Act of Treachery, and Perfidity, not to keep faith with Heretiques, thereby to Trappan people?

35. Whether the late Proposalls and desires made to the City at their Grand Feast at *Guild-Hall* for rebuilding of *Paul's*, and making a draw Bridge for Shipping to pass to *Westminster*, be not a fine device to pull down their Stomacks, and spoyl their Trade? and Whether the Consequence of it will not prove dangerous to our Religion, and Libertyes; *Sat Verbum Sapienti?*

36. Whether the matter contained in most of these Queries, be not the language of the Parliaments Declaration in 1647. and Mr. *Bryans* Books, &c? and, whether any will be displeased at them, but Cavileires? if so,

37. Whether the Querist cares either for that, or them? I conclude the whole with *Neh.* 5. 13. *And I shook my Lap and said, so God shake out every man from his House, and from his Labour, that performeth not this promise, even thus be he shaken out and emptied, and all the Congregation said Amen, and praised the Lord; and the people did according to this promise.*

FINIS.